

MIQDASH BETHEL COVENANT INSTITUTION

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Authority: The Tanakh — The Word of Yahweh Alone | Standard: Devarim 19:15 — Two or Three Witnesses

Miqdash Bethel Covenant Institution is NOT associated with the House of Yahweh out of Clyde/Abilene, Texas.

A COVENANT WITNESS TO THE FATHER'S CALLING

MARRIAGE, FATHERHOOD, AND THE FAMILY UNDER SIEGE

A Covenant Response to the Tucker Carlson Network Interview with Terry Schilling

Miqdash Bethel Covenant Institution | Pearl River, Louisiana | May 4, 2026 | Doc 69

PREAMBLE: A FATHER OF NINE READS THIS TRANSCRIPT

When Tucker Carlson sat across from Terry Schilling, father of eight, and asked him what he knows about fatherhood, neither man knew that a father of nine — a Torah-observant covenant elder from Louisiana — would read the transcript with his own children in his view and hold every word against the plumb line of **Yahweh's** Torah. That is what this document does. It neither flatters nor attacks. It applies the covenant standard of **Devarim (Deuteronomy) 19:15** — two or three witnesses — to every major claim, affirms where the broadcast aligns with Tanakh, and corrects where it does not, without partiality.

This covenant witness is issued from a position of direct, personal experience. Kepha Arcemont is the Elder and Founder of Miqdash Bethel Covenant Institution and the biological father of nine children. He is also a Gold Star son — the son of **Staff Sergeant First Class Terry Gilman Arcemont**, decorated combat veteran of multiple Vietnam tours, holder of the Purple Heart, Silver Star, Bronze Star, and Oak Leaf Cluster, killed in action on the Imjin River, South Korea, in 1967. Kepha Arcemont grew up knowing both the shape of fatherhood and the devastation of its absence. Both experiences are present in this document.

The Tanakh is the sole doctrinal authority of this institution. Nothing in this document derives its weight from the New Testament, the Talmud, canon law, papal authority, or the hadith. Where those sources are referenced, they serve as historical context only. The Torah speaks for itself, and it speaks plainly on fatherhood, marriage, children, family structure, and the assault of anti-human ideology on the covenant household. This document gives the Torah its voice.

PART I: THE TORAH FOUNDATION OF FATHERHOOD

SECTION A: THE FIRST COMMAND — BE FRUITFUL AND MULTIPLY

Before there was a nation, a temple, a priesthood, or a covenant code, **Yahweh** issued the first command ever spoken to humanity. It was not a command about worship, sacrifice, or theology. It was a command about family:

Bereishit (Genesis) 1:28

And Elohim blessed them, and Elohim said to them: Be fruitful and multiply and fill the earth and subdue it.

The Hebrew is precise. *Pru u'rvu* — **H6509 / H7231** — is a *tsivui*, a direct command, not a suggestion. **Elohim** did not say, 'If circumstances permit, consider reproduction.' He commanded reproduction as the first act of covenant partnership between a man and a woman. The entire structure of Torah family law flows from this original mandate. The population control ideology of Paul Ehrlich, Margaret Sanger, and their heirs is not merely philosophically wrong — it is a direct violation of the first command ever given to our kind.

SECTION B: MARRIAGE AS THE COVENANT ROOT OF FATHERHOOD

Fatherhood does not begin with a child. It begins with a covenant bond to a wife. This is the sequence **Yahweh** established before the Fall, before the Law, before any religious system existed:

Bereishit (Genesis) 2:18

And Yahweh Elohim said: It is not good for man to be alone; I will make for him a helper as his counterpart.

Bereishit (Genesis) 2:24

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Terry Schilling said, twice, *'I love my wife.'* Tucker Carlson noted it immediately: *'Your marriage is at the center of your thinking of yourself as a father.'* This observation is not merely psychologically astute — it is **covenant truth**. The Tanakh establishes that a man's covenant to his wife precedes his calling as a father. The Hebrew word in Bereishit 2:24 is *davak* (דָּבַק) — **H1692** — meaning to cling, to be joined, to adhere permanently. This is not a casual attachment. It is the same word used in Devarim 10:20 to describe Israel's clinging to **Yahweh** Himself. The Torah regards the marital bond with the gravity of a covenant oath, and fathers who do not honor that bond cannot fully honor their calling to their children.

Shemot (Exodus) 21:10 — studied in depth in Document 37 of this institution — establishes three categories of rights that a husband owes his wife: *she'er* (שָׂעָר) — provision of food and sustenance; *kesut* (כְּסוּת) — provision of covering and garment; and *onah* (עֲוָה) — the conjugal right of the wife, which the Tanakh places as a *positive obligation* of the husband, not a privilege he exercises at will.

Shilling's devotion to his wife — which he describes as the center of his identity as a father — is precisely the Tanakh sequence: the covenant to the wife comes first, and from that covenant the children come.

SECTION C: THE FATHER AS TEACHER — THE SHEMA COMMAND

Yahweh does not merely call fathers to procreate. He calls them to *transmit*. The covenant is not genetic — it is instructional. This is why **Devarim (Deuteronomy) 6:4-9** — the *Shema* — is the covenant cornerstone of Torah fatherhood:

Devarim (Deuteronomy) 6:4-7

Hear, O Israel: Yahweh our Elohim, Yahweh is One. And you shall love Yahweh your Elohim with all your heart and with all your being and with all your might. And these words that I command you today shall be upon your heart. And you shall teach them diligently to your children, and you shall speak of them when you sit in your house and when you walk by the way and when you lie down and when you rise.

The Hebrew verb translated 'teach diligently' is *v'shinantam* (וְשִׁנַּנְתֶּם) — from *shanan* (שָׁנַן) — **H8150** — to sharpen, to incise, to impress deeply. It carries the image of a scribe cutting letters into stone. The Torah command on teaching children is not casual conversation. It is systematic, intentional, relentless instruction — at the table, on the road, at bedtime, at dawn. Fatherhood in the Tanakh is not primarily about provision of income. It is about provision of *covenant identity*. A man who feeds his children but does not teach them the ways of **Yahweh** has only half-fulfilled his calling.

SECTION D: CHILDREN AS HERITAGE, NOT BURDEN

Terry Schilling quoted this passage by heart, and he quoted it correctly. It is worth giving it the full Tanakh weight it deserves:

Tehillim (Psalms) 127:3-5

Lo, children are a heritage of Yahweh, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. Blessed is the man who has filled his quiver with them; he shall not be put to shame when he speaks with his enemies at the gate.

Tehillim (Psalms) 128:1-4

Blessed is every man who fears Yahweh, who walks in His ways. When you eat the labor of your hands, you will be happy, and it will be well with you. Your wife shall be like a fruitful vine within your house; your children like olive shoots around your table. Thus is the man blessed who fears Yahweh.

The image in Tehillim 128 is not accidental. A *fruitful vine* requires soil, water, tending, and time. *Olive shoots* — the next generation of trees — surround the table, not a corporate boardroom. The table is the center of covenant life. It is where food is shared, where Torah is taught, where Shabbat is celebrated, where the stories of **Yahweh's** acts are rehearsed generation to generation. Tucker Carlson's instinct — 'Who wouldn't want to sit at the head of a big table and be the patriarch?' — is the instinct of a man whose soul still hears the echo of Tehillim 128, even if he cannot name it.

SECTION E: FATHERS, DISCIPLINE, AND EMPATHY — WHAT THE TORAH TEACHES

Shilling cited a study from *Reason* magazine suggesting that fathers, not mothers, are the primary instillers of empathy in children — because fathers hold children accountable for their impact on others. The Torah said this first:

Mishlei (Proverbs) 13:24

He who spares the rod hates his son, but he who loves him disciplines him diligently.

Mishlei (Proverbs) 22:6

Train up a child according to his way; even when he is old he will not depart from it.

Mishlei (Proverbs) 17:6

Grandchildren are the crown of the aged, and the glory of children is their fathers.

The Hebrew of Mishlei 13:24 is unambiguous: *sonch* (סוּחַ) means *to hate*. A father who refuses to correct his child — who cannot bear the momentary grief of discipline — is exercising not love but a counterfeit of love that ultimately injures the child. This is precisely what Shilling describes when his father checked his dollar bills for cocaine: a father whose own wound made him vigilant, not permissive. The Torah calls that vigilance *ahavah* — love.

PART II: COVENANT AFFIRMATION — WHERE THIS BROADCAST UPHOLDS TORAH

This is not a covenant critique of Tucker Carlson and Terry Schilling. Much of what they discussed on this broadcast is Torah-aligned in substance, even when they do not use Torah language. The following is a formal accounting of where this broadcast upholds the covenant standard:

BROADCAST CLAIM	TANAKH AFFIRMATION	SCRIPTURE
Marriage is at the center of fatherhood	Correct. The covenant to the wife precedes and grounds the calling as a father.	Bereishit 2:24; Shemot 21:10
Fatherhood is self-sacrifice = love	Correct. Yahweh defines love through covenant action, not sentiment alone.	Devarim 6:5; Vayikra 19:18
Children are a blessing from Yahweh	Directly affirmed. The quiver metaphor is Tanakh's own language.	Tehillim 127:3-5; Bereishit 1:28

BROADCAST CLAIM	TANAKH AFFIRMATION	SCRIPTURE
Transformation through hardship is real and beautiful	Affirmed. Ya'akov, Yosef, Moshe — the Torah's greatest fathers were broken and reformed.	Bereishit 32:28; Yechezkel 36:26
Work integrated with family is healthier than 'work-life balance'	Affirmed. Torah's economic model is family-based. The Jubilee restores family land.	Vayikra 25:10; Devarim 15:1-4
No-fault divorce is a catastrophic covenant breach	Affirmed. Malachi 2:16 is explicit: Yahweh says He hates sending away the wife of one's youth.	Devarim 24:1-4; Malachi 2:14-16
Usury and corporate predation violate the moral order	Affirmed. Torah strictly forbids lending at interest to your people. See Doc 51.	Shemot 22:25; Devarim 23:19-20; Vayikra 25:35-37
Fathers instill empathy and accountability in children	Affirmed. The Torah assigns the disciplinary calling to the father as a primary covenant duty.	Mishlei 13:24; 22:6; 29:17
Population control ideology is anti-human	Affirmed. The first Torah command is to be fruitful and multiply. Ehrlich inverts Torah directly.	Bereishit 1:28; 1:31
The body and the physical world are good, not corrupted	Affirmed. Bereishit 1:31 — 'very good' (tov me'od) — is the Torah's direct refutation of Albigensian dualism.	Bereishit 1:31; Tehillim 139:14

PART III: THE AVSHALOM MIRROR — DAVID'S FAILURE AND THE BOOMER GENERATION

Tucker Carlson and Terry Schilling discussed the baby boomer generation through the lens of Bishop Robert Barron's teaching on *Avshalom* (Absalom), the rebellious son of King David. Shilling's description of that teaching is accurate as far as it goes. The Tanakh itself demands that it go further. The full account of *Avshalom's* rebellion is not simply a story about spoiled children — it is a *covenant indictment of an undisciplined father*.

Shmuel Bet (2 Samuel) 13:21

And King David heard all these things, and he was very angry. But he did not grieve the spirit of Amnon his son, because he loved him, for he was his firstborn.

This is the hinge. **Amnon**, David's firstborn, committed a grievous sin against his sister **Tamar**. David was very angry — but he did not act. He did not discipline. He did not protect his daughter or correct his son. The father's silence created the vacuum that **Avshalom** filled with two years of simmering rage and then a murderer's hand. Avshalom killed Amnon — not because Avshalom was simply a bad son, but because his father had failed to execute justice. Avshalom became a judge in his father's courtroom because the father had vacated the bench. The rebellion that followed — including Avshalom lying with David's concubines on the roof of the palace in public view — was the fruit of unchecked sin in a household that a great man allowed to go uncorrected.

The parallel to the boomer generation is exact. A generation that lived through the greatest external trial in modern history — the Great Depression, the Second World War — produced children who inherited material comfort without the covenant framework that suffering had forged. Those children, having never faced the furnace, had no way to understand why the furnace existed. They dismantled the family structure their parents had bled to protect. They championed no-fault divorce, sexual revolution, recreational narcotics, and the commodification of everything, including children. **Yahweh's** word is not unclear: the father who does not discipline does not love. A generation that did not discipline its children produced a generation that dismantled the household.

Mishlei does not soften this verdict:

Mishlei (Proverbs) 29:15, 17

The rod and rebuke give wisdom, but a child left to himself brings shame to his mother. ... Correct your son and he will give you rest; he will give delight to your soul.

The phrase *na'ar meshublach* — 'a child left to himself' — is the Tanakh's exact description of what the greatest generation produced: children left to themselves in a prosperity that their parents mistook for blessing and that the children mistook for normalcy. The boomer rebellion did not come from nowhere. It came from the same source as Avshalom's rebellion: a father who loved, provided, but would not discipline.

PART IV: COVENANT CORRECTION — WHERE THIS BROADCAST NEEDS A PLUMB LINE

Miqdash Bethel Covenant Institution does not offer flattery. Where this broadcast departs from Torah authority — even in well-intentioned ways — the covenant requires that departure to be named. The following corrections are offered in the spirit of *tokbachah* (תוֹכַחָה) — **H8433** — the Tanakh's own command to reprove openly rather than allow error to stand unchallenged.

Vayikra (Leviticus) 19:17

You shall not hate your brother in your heart; you shall reprove your neighbor and not bear sin because of him.

CORRECTION I: THE NT FRAMEWORK PRESENTED AS THE TORAH FOUNDATION OF FATHERHOOD

Terry Schilling identified the model of fatherhood as *'Christ on the cross — the ultimate example of what a man is, giving up everything.'* Tucker Carlson added the story of Jesus humiliating Peter as a model of redemptive suffering. These are New Testament theological claims. They are not Tanakh claims. This institution operates solely under Tanakh authority, and the Tanakh is not short of models for covenant fatherhood — models that predate the New Testament by centuries and that require no theological overlay from Hellenistic Christianity to carry their full weight.

The Tanakh's covenant fathers carry everything Schilling describes — self-sacrifice, transformation through failure, mercy alongside justice — without importing NT doctrine:

COVENANT FATHER	THE SACRIFICE / TEST	TORAH SOURCE
Avraham (Abraham)	Offered his son Yitzhak — the child of promise — on Moriah. Self-sacrifice and obedient surrender of what he loved most.	Bereishit 22:1-18
Yitzhak (Isaac)	Submitted to be bound without resistance. Carried the wood on his own back. A son's submission to his father's covenant.	Bereishit 22:6-9
Ya'akov (Jacob)	Wrestled all night, was wounded, refused to let go. Transformed from deceiver to Yisra'el — 'he who strives with Elohim.' A father forged through a broken hip.	Bereishit 32:25-29
Yosef (Joseph)	Sold by his brothers, imprisoned unjustly, refused the wife of Potiphar, waited in darkness until Yahweh's time. Forgave the brothers who had tried to destroy him.	Bereishit 37–50
Moshe (Moses)	Gave up Egyptian royalty, led a people through forty years of desert, bore their rebellion without revenge, was not permitted to enter the land. Everything he had, poured out for others.	Shemot 3 — Devarim 34

These are not supporting characters. These are the Tanakh's own testimony to what covenant fatherhood looks like: sacrifice, discipline, mercy, transformation, and faithfulness over time. They needed no NT elaboration in their day, and they need none now.

CORRECTION 2: ST. JOSEPH AS PATRON SAINT OF FATHERS

Schilling's naming of St. Joseph as the patron saint of fathers, workers, and a 'happy death' is Roman Catholic tradition, not Tanakh instruction. This institution does not dispute that Yosef ben Ya'akov — the son who became Egypt's governor and who preserved his family through famine — is a profound Torah model. But the Catholic framework of sainthood, patronage, and intercessory saints has no Tanakh basis. **Yahweh** does not assign the dead as spiritual patrons over the living. The Torah forbids consulting the dead altogether:

Devarim (Deuteronomy) 18:10-11

There shall not be found among you one who... inquires of the dead.

This correction is not an attack on Schilling's devotion or his Catholic faith. It is a covenant declaration: the Tanakh has its own treasury of paternal examples, requiring no medieval ecclesiastical framework to stand. When Schilling's father named his pizza restaurant *St. Giuseppe's* — the Italian name for Yosef — he was, perhaps unknowingly, reaching for the covenant story of Yosef ben Ya'akov, the Torah's ultimate model of the father who provides through suffering. The story is powerful without the Catholic overlay.

CORRECTION 3: THE 'HIGHER POWER' FRAMEWORK IN RECOVERY PROGRAMS

Both men spoke admiringly of Narcotics Anonymous and Al-Anon as transformative frameworks. These programs are genuinely helpful to millions, and this institution does not dispute their practical value. But the *'higher power'* construct — deliberately undefined so as to include any conception of transcendence — is not a Torah category. **Yahweh** does not present Himself as an unnamed higher power. He presents Himself by name, by covenant, and by specific acts in history. The full transformative power of teshuvah — true covenant repentance — is available to any person who calls on the Name that was given at Sinai. The success of Schilling's father's recovery is real. The question this institution raises is whether that recovery was complete — whether the transformation was into a covenant relationship with **Yahweh** by name, or into a general spiritual framework. That question is worth asking.

PART V: THE EHRLICH INDICTMENT AND THE ALBIGENSIAN ROOT

Terry Schilling provided an accurate historical summary of Paul Ehrlich's *The Population Bomb* (1968) and the Albigensian heresy of the 12th century. Both deserve the full covenant treatment they did not receive in the broadcast.

SECTION A: EHRLICH AND THE INVERSION OF THE FIRST COMMAND

Paul Ehrlich's fundamental premise — that human reproduction is a threat to planetary survival — is not a neutral scientific position. It is a direct inversion of the first command **Yahweh** ever gave to humanity. **Bereishit 1:28** commands: *pru u'rvu u'mil'u et ha'aretz* — 'be fruitful and multiply and fill the earth.' The earth was made to be filled with human beings. The command was issued by the One who designed both the earth and the human. Ehrlich positioned himself as a corrective to the Creator — claiming that the Creator's design was ecologically dangerous and that coercive sterilization was the rational remedy.

Shilling correctly notes that none of Ehrlich's predictions came true. His 1968 prophecy of mass starvation by the 1970s did not materialize. His population bomb never detonated. But the cultural bomb *he* detonated — the normalization of childlessness, the medicalization of fertility as a disease to be suppressed, the reduction of children from *nachalat Yahweh* (heritage of **Yahweh**) to ecological burden — continues to cause casualties. The 43% of Gen Z who say they do not want children did not arrive at that position by accident. They were disciplined into it by precisely the Ehrlichite framework Shilling describes, packaged in corporate HR policies, university curricula, and entertainment media.

Bereishit (Genesis) 1:31 states that after **Elohim** made human beings — including their reproductive capacity — He looked at all He had made and declared it *tov me'od* — **very good**. The body that reproduces is not a threat. The child that results is not polluted. The quiver that is full is not a burden. **Yahweh** said so Himself, before any human theorist arrived to correct Him.

SECTION B: THE ALBIGENSIAN ROOT — ANCIENT DUALISM IN MODERN DRESS

Schilling's identification of Albigensian dualism as the ancestor of modern anti-natalism is historically accurate and theologically important. The Albigensians — also called the Cathars — believed that the physical world, including the human body and the act of reproduction, was the creation of an evil principle, and that pure souls were trapped in corrupt matter. To have a child was to trap another pure soul in a corrupt body. The worst sin you could commit was procreation.

This is not a medieval curiosity. The same dualistic architecture — pure abstract values imprisoned in a corrupt material world — underlies every modern anti-natalist position: the environmental case against children ('your carbon footprint'); the feminist case against motherhood ('your body, your career, your freedom'); the corporate case against family ('be your best self, work toward your goals, freeze your eggs'). Each of these positions rests on the same premise: the physical, the reproductive, the embodied is of lesser value than the abstract, the individual, the disembodied.

The Torah's answer to all of it is **Bereishit 1:31** — *tov me'od* — **very good**. The body is **Yahweh's** craftsmanship. Tehillim 139:14 declares: *'I praise You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well.'* The reproductive body is not the enemy of the soul. It is the vessel through which **Yahweh** continues to populate His covenant with the children He has called. Schilling said it correctly: every new baby born is a sign from **Elohim** that He wants the world to continue.

PART VI: THE PERSONAL COVENANT WITNESS — A FATHER OF NINE SPEAKS

I have nine children. I say that not to compete with Terry Schilling's eight, but because every number in that range is a covenant statement. Each child represents a choice to trust **Yahweh** over the prevailing cultural lie that says children are optional additions to a life primarily organized around individual achievement. I made that choice as a Torah-observant covenant elder, without the financial resources that make large families comfortable, and I made it deliberately, because the Torah makes the value of children unambiguous.

But I also know what it is to grow up without a father. My father, **Staff Sergeant First Class Terry Gilman Arcemont**, was killed in action on the Imjin River in South Korea in 1967, after multiple combat tours in Vietnam. He left behind a Purple Heart, a Silver Star, a Bronze Star, and an Oak Leaf Cluster. He left behind a family. He left behind a son who would spend decades learning — through his absence — what the presence of a father is worth.

When Schilling describes sitting at the bedside of his dying father with all ten of his siblings surrounding him, praying and giving thanks to **Yahweh** for the man who chose them over the crack addiction, I understand that scene from the other side. I understand what it is to be a son who could not have that bedside moment — because the man who fathered him gave his life in service before his son was old enough to know him. That absence did not destroy me. **Yahweh** does not abandon the fatherless — **Tehillim (Psalms) 27:10** says so: *'Though my father and my mother have forsaken me, Yahweh will take me in.'* But I carry the knowledge of what fathers provide in a way that only those who grew up without one fully understand.

This is what I know about fatherhood, measured against Torah:

First: A father's first covenant is to his wife. Not to his children, not to his employer, not to his ambitions. To his wife. The children are the fruit of that covenant, not the covenant itself. When that marriage is honored, the children flourish. When it is dishonored, everything downstream suffers.

Second: A father teaches. Not by lecture alone but by presence. The Devarim 6 command to teach 'when you sit, when you walk, when you lie down, when you rise' means that teaching happens in the texture of daily life, not in scheduled sessions. The pizza shop that Schilling's father owned — where the family worked together, where the children learned from watching their father — is exactly the Tanakh model.

Third: A father disciplines without destroying. The rod of Mishlei is not an instrument of abuse — it is an instrument of formation. The father who cannot hold the line on his children's behavior for fear of their momentary displeasure is not protecting them. He is abandoning them to their own worst instincts, which is precisely what the Tanakh describes as hatred disguised as kindness.

Fourth: A father absorbs. The suffering of fatherhood is not incidental to the role — it is constitutive of it. Every hour of labor, every financial sacrifice, every sleepless night, every hard conversation with a rebellious child is the father's form of self-offering. Terry Schilling's father absorbed the shame of

addiction, the humiliation of NA, the vulnerability of admitting powerlessness — and came through it a man his children could trust. That is the Avraham pattern: the father who is tested, who trembles, and who holds.

Fifth: A father leaves a legacy measured in covenant, not in currency. Schilling's father served a term in Congress. He ran a successful business. But what his children remembered at his deathbed was not the career — it was the transformation. The man who chose his family over the crack addiction. The father who died with all ten of his children surrounding him, praying. That is the legacy that **Yahweh** measures. *Tehillim 127:3 — Lo, children are a heritage of Yahweh.* The father is not the end of the story. He is the chapter that produces the next chapter.

PART VII: THREE-RELIGION AUDIT — THE FATHER'S COVENANT ACROSS THE THREE PATHS

Miqdash Bethel Covenant Institution reaches Judaism, Christianity, and Islam simultaneously, applying the Torah as the foundational authority common to all three paths. This audit addresses all three traditions on the question of fatherhood.

TRADITION	WHERE IT UPHOLDS THE COVENANT ON FATHERHOOD	WHERE IT DEPARTS FROM THE TORAH STANDARD
Judaism	The Shema (Devarim 6:4-9) as the cornerstone of the father's teaching role is honored in Jewish practice. Shabbat as the family table is a profound Torah institution. The emphasis on generational transmission of covenant identity — l'dor v'dor — is fully Tanakh. The halachic standard of the get (Devarim 24:1-4) treats marriage as a serious covenant obligation.	Rabbinic tradition in certain streams has permitted interpretations of divorce law that functionally approach no-fault standards, departing from the Tanakh's serious treatment of the covenant. The cultural pressure within certain Jewish communities toward career and academic achievement over family formation is a real tension with Tehillim 127-128.
Christianity	The affirmation of children as gifts from Elohim is consistent across most Christian traditions. Many Christian communities maintain strong pro-family, pro-marriage cultural values aligned with Bereishit 2:24 and Tehillim 127-128. Catholic social teaching on subsidiarity — the family as the	The NT-centered model of the father as a 'Christ figure' on the cross — as Schilling presents it — places NT theology above Tanakh as the primary reference for fatherhood. The Tanakh's own models — Avraham, Yitzhak, Ya'akov, Yosef, Moshe — are the covenant standard. The NT is not the

TRADITION	WHERE IT UPHOLDS THE COVENANT ON FATHERHOOD	WHERE IT DEPARTS FROM THE TORAH STANDARD
	foundational unit of society — accurately reflects Tanakh structure.	sole or primary authority. Catholic saint patronage doctrine has no Tanakh basis.
Islam	The Quran strongly upholds fatherhood and family formation. Surah 2:233 establishes the father's financial responsibility to nursing mothers. Surah 4:34 addresses household leadership. Islamic tradition generally maintains high birth rates and strong family structure, aligning with the Bereishit 1:28 command. The prohibition of usury (riba) in Islamic finance aligns with Shemot 22:25 and Devarim 23:19-20.	Certain interpretations of Islamic divorce law permit talaq (repudiation) without the wife's consent or formal written covenant, which departs from the seriousness of Devarim 24:1-4's get requirement. The theological barrier of acknowledging the Tanakh as the primary authority — rather than the Quran as abrogating it — prevents full covenant alignment.

PART VIII: COVENANT VERDICT AND TRANSMISSION

COVENANT VERDICT

This broadcast is among the most Torah-aligned secular conversations about fatherhood, marriage, and family that Tucker Carlson's platform has produced. Terry Schilling speaks as a man whose covenant instincts are sound, whose marriage is honored, and whose commitment to his children is genuine. The critique of corporate anti-natalism, the exposure of Paul Ehrlich's ideology, the identification of no-fault divorce as a covenant catastrophe, the defense of large families — all of these positions align with the Torah standard. This institution affirms them without qualification.

The covenant correction — the departure from Tanakh toward NT framing as the primary framework for fatherhood — is offered in the spirit of *tokbachah*, not condemnation. Both men are reaching, in their own ways, for the same foundation that the Torah has been providing for three thousand years. The Tanakh does not need the NT to make the case for covenant fatherhood. It has made the case itself, in the lives of Avraham, Ya'akov, Yosef, Moshe, and David — and yes, even in David's failure with Avshalom, which is perhaps the most honest and useful lesson the Tanakh offers on what happens when a father loves his child but cannot correct him.

The covenant household is not a lifestyle preference. It is the structure **Yahweh** built before nations, before temples, before religions. The family preceded the state. The marriage preceded the law. The children preceded the theology. Every institution that attacks the family — whether in the name of

corporate efficiency, academic achievement, population control, sexual liberation, or any other organizing ideology — attacks the first institution **Elohim** established on this earth. And every father — whether he knows it or not — is a guardian of that institution. His faithfulness or his failure echoes forward for generations.

Malachi (Malachi) 3:24 [4:6 in Christian numbering]

And he shall turn the heart of fathers to the children, and the heart of children to their fathers, lest I come and smite the land with a curse.

The final word of the Nevi'im before four centuries of silence is this: the healing of the world passes through the covenant between fathers and children. Not through politics. Not through economics. Not through technology. Through fathers. The prophet **Malachi** understood what Tucker Carlson and Terry Schilling felt in that conversation, even without the Tanakh language to name it. This institution names it.

TRANSMISSION NOTE

This document is transmitted to Tucker Carlson Network at tucker@tucker Carlson.com as Covenant Transmission 11. It is issued with respect for the broadcast and with the covenant obligation to hold every voice — including those we admire — against the plumb line of **Yahweh's** Torah. Miqdash Bethel Covenant Institution remains available for direct covenant dialogue.

MIQDASH BETHEL COVENANT INSTITUTION

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